
THE STAR OF THE EAST

A Journal dealing with the Syrian Church in India.
and the other Eastern Churches

CONTENTS

	PAGE
Editorial	1
The Second Session of the Second Vatican Council— <i>The Rev. Dr. C. T. Eapen.</i>	7
An Eastern Orthodox View of the Vatican Council— <i>The Rev. Fr. Paul Verghese</i>	9
The Faith and Order Conference at Montreal— <i>The Rev. Prof. E. R. Hardy</i>	17
The Meeting of the Pope and the Ecumenical Patriarch	19
Here and There in Christendom	25
News and Notes of the Malankara Church	27
Books Reviews	29
In Memorium	29
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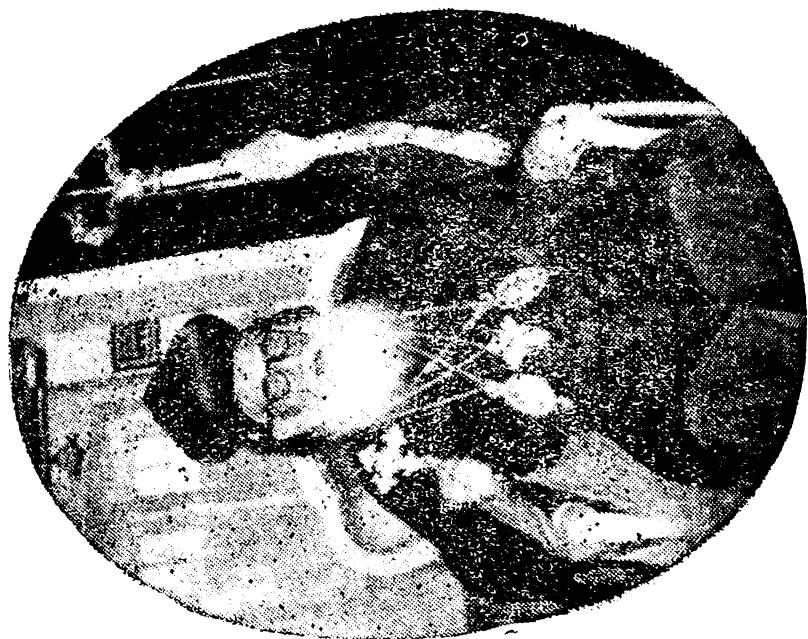
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11



THE STAR OF THE EAST

**A Journal dealing with the Syrian Church in India
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Vol. XXV

M A Y , 1964

No. 1.

EDITORIAL.

Welcome to H. H. The Patriarch of Antioch-

H. H. The Syrian Patriarch of Antioch will soon be visiting the Malankara Syrian Church to participate in the consecration of the next Catholicos. We accord H. H. a very hearty welcome.

The Malankara Church always had unbounded love and devotion to the Patriarchal throne and the individuals who occupied it. This was due to the long connection the Malankara Church had with the Holy Land from the time of the Apostles. St. Thomas, is generally believed to be the founder of the Church. It had many ups and downs in her long chequered history and it was the steady streams of devoted missionaries from the west which kept the lamp burning. The heroism of these Eastern missionaries, who lit the lamp in many of the dark continents of the east, is second to none in the entire missionary history of Christendom. It is the same missionaries who erected monuments in the interior of China and Japan, who also came to N. India and established many missionary stations. Nalanda the great University centre of ancient India was a meeting place of the East and West. The tradition says that even St. Thomas first came there and then migrated to the south on account of the Kushan invasion of the North. In the long history of the St. Thomas Church in India, at a time when it had no Bishops, it was the Church of Antioch which came to her rescue by sending the necessary bishops. These bishops who first came were men imbued with the spirit of Christ. Their inspiring lives, the Syriac language our Lord spoke which is in use in the church's services even today and the Syriac St. James' Liturgy, which is the mother of liturgies, exercised an

guidance, led the two contending parties to reconcile with each other. This reconciliation was carried out in such a way, as no party had the feeling that the one was the winner and the other the loser. This is providential. The complete emotional integration has yet to come. It is a challenge to the entire church to give up factional tendencies for the greater glory of God and the good of the church. May the prayers of the late Holiness help this consummation.

The Man Loved of God Whose Name Was John-

When we think of the late Pope John XXIII what comes to our mind are the above words in the Bible about St. John the Baptist. Pope John ruled only for a short period but no Pope in the long history of papacy has won such universal love and esteem as Pope John. He was really loved of God and that made him what he was. Papacy has a long history and rock bound tradition. But the history or traditions could not prevent his all absorbing love of God to carry out His purpose.

Just as the Lord Jesus had for the lost sheep of Israel a concern all its own so also Pope John had a concern all its own for the sheep of the other flock and humanity at large. Very often Christians in their fervour for their own churches, doctrines and traditions forget this value, which must have paved the way for anti-church and anti-christian feelings and even for the growth of communism. Many Christians in their own enthusiasm to wipe the sweat out of the brows of the labouring classes have thrown away the Christ and His Church which opened the eye of compassion for the hard pressed, sick and suffering masses, more than anything else in the world. If you give a cup of cold water to one of these little ones you gave it to me said Jesus. When the world was wayed by the tenets of communism, the discerning followers of Jesus Christ cannot remain unconcerned about the woes and tribulations of the struggling humanity, and their disastrous forsaking of Jesus Christ, who alone is the solution of human ills. This is what brought Pope John out to the open to invite all Christians to the Second Vatican Council for an all out effort to restore the image, *Aggronamento*, of the Church as it is called.

The Protestant observers at the Vatican Council first had their suspicions about the council but the way of his addressing

them as fellow Christians and his telling them forth right that Rome had nothing to hide and had no interest except to tell the truth and nothing but the truth, had cleared their doubts. The various expressions of love and respect that poured to Rome on hearing of his passing is a clear indication that all churches had a cherished place for him in their hearts. He is really the Franciscan Pope Dr. Heiler, the German scholar, had predicted years ago. If more Popes of the calibre of Pope John rule over Rome, the unity of the Church will not be far off. May God grant such chief shepherds for the churches of the present day is our humble prayer.

President Kennedy-

The third man whose necrology we have to place on record is not a Patriarch or Pope but a politician. He really died a martyr's death for some of the things he honestly believed. If political leaders could be included in the saint's list, certainly Kennedy's name could also be included is our humble opinion.

The most important feature of his life was that everything he did was influenced by Christian motives. America is a rich, powerful and a leading nation in the world. But he realised power riches, and leadership were a trust placed in their hands for the use of the world. He expressed time and again that if America could not use her resources for the benefit of struggling and hungry masses in the world, it would only be misusing them. Again imbued with the spirit of Abraham Lincoln, he strove for the freedom of the coloured man. In fact he laid down his life for this cause at Dallas in Texas, a stronghold of segregation. In the undelivered speech at Dallas, whose manuscript he had, he said, "If Jehovah does not build the house, those who labour are in vain."

He also strove for world peace. It was for this that he carried on prolonged negotiations with Soviet leaders, and came to a nuclear ban treaty for which the world should be grateful to him. He has in fact saved the world from the grip of a world nuclear war and sudden destruction.

Kennedy was a great ruler and a great Christian. May he be an example to all world rulers in whose hands the future destiny of the world rests.

The Visit of the Armenian Supreme Catholicos to the Malankara Church.

The Armenian and the Malankara Syrian Church are in

formal communion. The connection of Armenia with India is centuries old. The Armenians have been here from prechristian times. They were traders in hunt for silk, fine muslin, gems, ivory, and peacock India had in plenty. They successfully coped with the Danish, the Dutch and the French rivals, but could not tackle the quiet diplomacy of the British.

King Akbar used the Armenians as administrators, educationists, engineers and technicians. They built good roads, bridges, schools and colleges. Under his beneficent rule they began to get settled down in India. The Christian wife of Akbar was an Armenian. The liberal policy of Akbar is said to be due to her influence. She had no issues and so Akbar adopted two Armenian children. One of them was later made the governor of a province. He was a very beneficent ruler. He built churches, cemeteries, schools and colleges. He gave large sums of money to Jesuits in Bombay. He also gave munificent gifts for the reconstruction of the Holy Sepulchre in Jerusalem. India really owes a deep debt of gratitude to the Armenians.

It is to this friendly country that the Supreme Catholicos of all Armenian Church made his unique visit. Accompanying him were the Armenian Patriarch of Jerusalem, and some others. The Armenian visitors were the guests of H. H. The Catholicos. They were given a royal welcome at so many important church centres. The visit will long be remembered here. Let us hope that this will pave the way for more vital relationship between the two churches and all the so called Oriental Churches-Syrian, Armenian, Coptic, Ethiopian and Malabar.

The Oriental Apostolic Churches, which are sometimes called the Minor Eastern Churches, count among them a distinguished Emperor, Haile Selassie of Ethiopia, and the Armenians, numerically strong, educated and rich and a recognizable factor in all parts of the world both East and West. The Ethiopian Church with its Emperor and the Armenian Church with its world influence can do tremendous lot for the revitalization and the active reunion of the so called Minor Churches, which had so glorious a past history. The visit of the Supreme Catholicos of the Armenian Church to India should pave the way for the vital unity of these Churches and all Churches.



**THE SECOND SESSION OF THE SECOND
VATICAN COUNCIL**

An impression from a distance.

THE REV. DR. C. T. EAPEN, *Editor, The Star of the East.*

It is significant that the Second Vatican Council had two Popes at its head. It must have been providential. No mistake has been made in the selection of Cardinal Montini as the successor of John XXIII, as at the conclusion of the first session Cardinal Montini unambiguously expressed his leaning towards the progressive view of Pope John. Moreover, he has been regularly writing to his people in Milan the interpretation of the council in progress, which displayed no sign of difference in his point of view.

The two Popes fundamentally agreed in their progressive point of view, but the two had their own differences. Pope John was prophetic, loving and very courageous and much loved of all and a man of God before everything else. Pope Paul more reserved and intellectual wanted to see all sides of questions before he committed himself but a man with a keen sense of executive responsibility and great goodwill.

There was some delay this time for the Pope to give audience to the Observers. It was partly due to the non-arrival of Orthodox observers, as expected. But, when the audience was given, what uneasiness that must have been felt by the observers by the delay has been cleared. Instead of the consistory hall, the library has been used as the meeting place. Another innovation was Pope Paul invited the Observers to have one of their numbers speak to him in reply. Pope Paul's reply to Prof. Skydgaard's speech touched upon the need for mutual forgiveness and expressed the truth about the seriousness of the difference dividing Christendom.

There was also another shift in the role of Observers. At the first session the Observers had to find their way amid the mazes of the council and its important figures. But this time they were asked by many Bishops, in addition to the Secretariat for Promoting Christian Unity to give their opinion and advice on important issues before the council. One felt that an informal dialogue was already in force. But there was the feeling that the

document *De Ecclesia* could be modified recognizing other churches as churches. The document never went beyond accepting the separated brethren as members of the church by virtue of Baptism. The treatment of them as isolated individuals apart from their place in the church reveals too low an estimate of Baptism to be really Catholic. The Pope had not invited the Observers as isolated individuals but as accredited members of confessional churches and as such they felt that *De Ecclesia* should recognize this better.

The main document before the council was *De Ecclesia* (on the church). From Roman Catholic point of view it will be a revolutionary document. To an outsider it is less revolutionary and might even erect new barriers for reunion. At the first session it was put off for revision. It might be hoped that further revision might be necessary. There is a remarkable section on the Trinitarian foundation of the church. In one section the church is treated as the people of God. Attention is drawn to the New Testament images about the church as a family, a flock, a living temple, a vine etc., which gave more perspective than the old vision of the church as the Body of Christ. The old way made the church appear as an absolute monarchy, which is still cherished by many conservatives. There is a regular combating with the theology of episcopate along the sacramental than juridical lines and particularly with its expression in the form of a college of the Apostles. The place of the laity in the church is better recognized. The document recommends the restoration of a permanent diaconate and provides some conditions under the role of celibacy might be relaxed, for such deacons.

Coming to Infallibility Vatican II only reaffirmed the original doctrine. The definition is then extended to include the college of the Bishops with the Pope in an ecumenical council or even the bishops scattered throughout the world when invited to such action by the Pope and with his approval.

There is very little said about the positive quality of the priesthood in the documents. As Vatican I exalted the papacy at the expense of the episcopate, Vatican II has exalted the episcopate at the expense of the priesthood. A number of people pointed out how today a layman seldom sees a bishop. His

priest is the person whom he sees and it will be difficult under the present scheme for him to feel that Christ's priesthood is adequately reflected there.

Mariology is closely connected with this issue in *De Ecclesia*. The special trend that characterised the Post-Trentine Church was Mariology and Papalism. Some conservatives either impelled by popular piety or desire to isolate Roman Church from other churches tend to want further Mariological definition. But both popes refused to use the council for this purpose. Conservatives wanted a separate schema for the Blessed Virgin Mary, but after a keen debate between Cardinal Santos of Philippines (conservative) and Koenig of Vienna (progressive), the majority vote decided to give BVM a section in *De Ecclesia*. Just as the schema on revelation was pushed back, the same may happen to Mariological issue.

The Liturgical reform puts clearly before the world, the reforming zeal of the Roman Catholic Church. Sooner or later depending on national or regional conferences of bishops, most of the Mass and almost all other services of the church will be translated from Latin into the common language of the people. The Mass will be simplified. Scripture and preaching will become more central. This will be a transition of the first order for some 500 millions of Roman Catholics.

It is a great challenge to other churches, particularly to the Orthodox Churches, to keep themselves abreast of the revolutionary changes that are taking place around them. Let us prayerfully look forward to the Third Session of the Second Vatican Council.

AN EASTERN ORTHODOX VIEW OF THE VATICAN COUNCIL

THE REV. FR. PAUL VERGHESE

Associate General Secretary of World Council of Churches

The Second Vatican Council came out of the vision of one man—Pope John XXIII. The Spirit of the Lord obviously still speaks to those that have ears to hear and eyes to see. And the vision has already begun to take concrete shape in a near-miraculous manner. Trends set more than half a millennium ago

have suddenly been reversed—not by one man, but by a holy company of three thousand bishops in council... All over the world Catholic bishops whose concern hitherto has been to protect their flock from too close contact with non-Catholics, now strive to "seize the ecumenical initiative" from them. The Lord has done this thing and it is indeed marvellous in our eyes.

The first session of the Second Council did not come to any solemn decisions. But it has begun to indicate significant directions in the mind of the church. It would be a manifest oversimplification to speak in terms of conservative "integrists" and reformist "progressives" in the Council. All are equally concerned to maintain the integrity of the faith of the Church and to progress without sacrificing essentials.

The Pope himself refuses to fit into any such simple categories. Neither integrism nor progressivism can describe his way of thinking. The word that he has himself used is *aggiornamento*. Literally it means bringing up-to-date, an Italian word parallel to *renewal* and *renouveau*.

The Council is not "a reunion council" as were the Councils of Lyons and Florence. (Even the Council of Trent was planned as a reunion Council¹ though it became in effect a "separation council"). In his first encyclical², however, the Pope made it clear that *aggiornamento* and the question of unity were inseparable. He called for "the evidence of sincerity, concord and charity" which would provide to the separated brethren "an inspiration to seek out that unity which Jesus Christ prayed for so ardently from his heavenly father". The "interior renovation" of the church was to attract the separated brethren, or at least to remove the obstacles in their approach towards the Catholic Church.

Two concrete actions of the Pope bear witness to this mutual relation of interior renewal and unity—the creation of the Secretariat for Christian Unity and the decision to invite non-Catholic observers to attend the Council.

The addresses of Augustine Cardinal Bea struck a new note of irenicism in the official pronouncements of the Roman Church. "By baptism they are made our brothers," he declared regarding

¹ Augustine Cardinal Bea, *The Unity of Christian*, p. 49.

² *Ad Petri Cathedram*, 20th June 1959.

the "separated brethren" in his article¹ on "Mutual Respect and Charity between Christians." Here was an eminent Prince of the Church confessing the sins of his forefathers: "While professing personal humility, they indulged in a kind of social pride, attributing everything good to their own group—not, of course, in theory, but in practice—and to the other group—not, of course, in theory, but in practice—and to the other group all the evil and all the blame." And he topped the historical discussion with a sentence which is the masterpiece of diplomacy: "We have looked to history for these examples instead of the present day in order to avoid judging any of our present brethren in Christ and wounding feelings."

The very presence of the non-Catholic observers at the first session² of the Council helped to tone down any self-justifying speeches that the bishops were tempted to make. The "pastoral and ecumenical" approach desired by the Pope, even while tending to become *cliche*, found expression in all but few of the speeches. Truth and charity were no longer in opposition to each other.

The large group of Byzantine and Slavic Orthodox Churches, representing some 150 million Christians, was poorly represented at the first session, due to internal difficulties within that Communion. The smaller group of non-Chalcedonian Orthodox Churches had a larger number of observers, though the impression they made on the Council may not have been proportionally greater. As one whose official duties prevented him from attending the Council in the capacity of an observer the present writer seeks below to set forth some of the concerns that are uppermost in his mind on the issues coming up before the second session of the Council.

1. Scripture and revelation

The issue on Scripture and Tradition as two distinct sources of revealed truth has been ardently debated ever since Reformation times. Their being two separate sources and the primacy of one over the other in authority have been moot questions. The work of Rupert Geisemann² has put forward the possibility that it was not the intention of the Council of Trent to treat these two

1 "Preparare la via nella stima e nella carfta" in *Messagere del S. Cuore* April 1962. 2. J. R. Geisemann, *Überliefierung nach dem Konzil von Trient, in Mundliche Überlieferung*, München 1957.

as separate sources. If this is the case then the Roman Church has no need to hold to a doctrine of "two sources" over against the *Sola Scriptura* of the Reformers. With some qualifications the Roman Church may now even seek a reconciliation with the Reformation at this point by accepting the words *Sola Scriptura* with the addition of some important qualification like *in ore ecclesiae* (in the mouth of the Church). Such a reconciliation would be most desirable, but it would place the Roman Church in a delicate situation with regard to dogmas already defined like the Assumption of the Blessed Virgin, for which even in the mouth of the Church the Scriptures cannot be expected to yield much evidence.

An Orthodox, on the other hand, would feel that the issue of Scripture versus Tradition had been wrongly raised in the sixteenth century and the settlement proposed would only confirm the wrong basis of the debate.

First, *in ore ecclesiae* is not likely to mean the whole Church but only the teaching magisterium of the Roman Church, which is, after all, only one unit in the Church.

Secondly, the rumoured change of the title of the *schema* on this subject to *De Divina Revelatione*, though a move in the right direction, yet fails to deal with the more fundamental problem of defining the role of the cognitive element in faith. It still leaves the impression that the apprehension of truth by faith is a matter of teaching and learning. The truth of the Incarnation is more than a statement of fact. The Incarnation of the Second Person of the Trinity brings a new reality into the creation—the Person of Jesus Christ. Jesus Christ reveals God and the true being of man. But he is more than revelation. He is the Truth, the new Reality. The preaching of the Gospel confronts us with this Truth; but our apprehension of it has an ontological dimension as well as a cognitive one. We have to be established in the Truth — by union, not by cognition or assent alone. The sacraments of Baptism and Chrismation initiate us into the Truth, ontologically, not merely cognitively. The Eucharist consummates the union and nurtures it, again more than cognitively. All the sacraments are related to this union with the Body of Christ. They are not mere audio-visual aids to verbal teaching, but have an ontological reality in them. Hence "Divine Revelation" becomes inadequate as a concept to describe the Incarnation.

Even the cognitive element cannot be limited to *sola Scriptura in ore ecclesiae* but comes out of the total life — cognitive, eucharistic and ethical — of the Church, not merely from "the mouth of the Church". Dogma, however, closely defined, can only be one aspect of the Truth which refuses to be reduced to verbal statements, but remains as the living Presence in the Church. Truth in Jesus Christ constitutes the foundation and chief corner-stone of the Church, rather than something in the Church's possession or subject to it.

The doctrine of Truth and Authority needs to be seen in a context wider than that of the Tradition-Scripture debate.

II. The ecclesia, the episcopate and the papacy

The definition of the nature of the Church and the place of the Episcopate in its relation to the See of Rome are two connected issues with which the second session of the Vatican Council would deal. But whether any conclusive definitions are likely to be agreed upon is still to be seen. Pope John himself has given expression to his desire to re-establish the traditional and proper place of all bishops in the Church. With such encouragement, the basic hierarchic structure of the Roman Church may begin to show more flexibility in the coming years.

While Protestant interest in this issue may be limited, the Orthodox consider this discussion as immensely significant. What unit in the life of the Church visibly expresses the unity of the Church under her Head, who is Christ?

The *primacy* of Peter in the *collegium* of the Apostles is taught by our Fathers and accepted by nearly all of us in the Eastern Churches. But the *jurisdiction* of Peter over the other Apostles appears to us to have no scriptural basis. "I go fishing" said Simon Peter to his fellow apostles. He did not command. Their response was a free one : "We go with you."

This applies to the Bishop of Rome *vis-à-vis* the other bishops of the universal Church. But from our way of thinking the primacy is dependent on keeping the faith of the Church. What the "Apostolic Canons" (4th century?) says about the bishop of each nation, applies to the bishop of Rome as well: "But neither let him who is first do anything without the consent of all; for so there will be unanimity; and God will be glorified

through the Lord in the Holy Ghost." Even the honour that was due to the Roman Church has been impeded by her separation from the universal Church beginning soon after the Council of Chalcedon in 451. Her return to the fullness of the faith would however, make it possible for us to reinstate the Bishop of Rome in this universal primacy as Patriarch of the West.

The doctrine of the Church is the key to this fullness as soundness of teaching for which the Church of Rome had been justly famous in the early centuries. The restatement of the doctrine begun in the encyclical *Mystici Corporis Christi* shows the right direction. The concepts of *causality* and *jurisdiction* which have hitherto dominated the doctrine of the Church, in hope, will soon be balanced by the concepts of the Body of Christ and the eucharistic understanding of its life in unity, love, worship and mission. The place of the bishop, holding the same faith with the faithful united to them, and the mutual unity of the bishops expressed in conciliar form would have to regain their place both as the organ and the expression of unity in the Church. The living presence of the departed in the Body of Christ and oneness with them would have to receive more careful official statement, for our unity can never be complete without them.

The Papacy itself will regain its true glory only when it voluntarily relinquishes its special claims to be the Vicar of Christ in a manner substantially different from that in which all bishops are sacramental presences of the One Good Shepherd and High Priest who is present universally in the Church through them.

The unit in the life of the Church visibly expressing the oneness of the Church is now as always the *episcopal collegium*, with the faithful united to it.

III The clergy and the laity

Here, perhaps more than elsewhere, the western church has drifted from true doctrine. Such an eminent biblical scholar and ecumenical leader as Cardinal Bea himself shows a certain lack of sensitivity at this point when he writes about the Orthodox churches: "The authority of the bishops and patriarchs has little by little lessened and today, besides these, in every national group there is a Holy Synod including the laity, which makes decisions on ecclesiastical questions together with the bishops. It is

obvious that this complex situation causes difficulties in every attempt at union with the See of Peter.'

Not merely in every national group, but even in every diocese, it is quite proper for the bishop to consult the elders of his people before making important decisions. This is not democracy, but something that belongs to the essence of the Church. The Church is not the clergy, but the bishop with his people. Even Cyprian who said "that the bishop is in the Church and the Church in the bishop" also says: "they are the Church who are a people united to the priest, and the flock which adheres to its shepherd". The conciliar understanding of the Body of Christ can hardly be reconciled with the division between a teaching church and a learning church on the same lines as the clergy and the laity.

It is not factually true that the "Holy Synod" of each national Orthodox group contains also laymen. But then perhaps they ought to be there. The ministry of the priest and the ministry of the teacher need not always coincide, though they often do. The laity are also anointed and they receive the Spirit in baptism.

There is real need at this point for the Roman Communion to rethink its doctrine of clergy and the laity. The growing emphasis on the lay apostolate is indeed to be welcomed but the "royal priesthood" of the whole Church calls for clarification. The ministry of the laity and the ministry of the clergy alike partake of the *charismata* in the same Body of Christ, but the distinction between them need in no case be blurred. Unfortunately there is no satisfactory statement of that distinction made so far. It can hardly be a question of public *versus* private ministry, nor of ministry of the sacraments *versus* ministry in the world. The fundamental ministry of the laity has to do with both eucharistic worship and the sanctification of the life of the world. The lay ministry is just as related to the sacraments as the ministry of the clergy. The ordained ministry (not merely the service of ordination) is itself a sacrament in the Body of Christ, for in and through them Christ himself is present and acts in a physical way in the Church. This perhaps is its basic distinction from the ministry of the laity.

The lay apostolate should not be reduced either to the religious functions of parents in each family, or to the layman's secular occupation. It comprises his place in the eucharist his ministries

within the Church (of exhortation, of comforting, of giving, and of teaching, among many others) and his work in society. The clarification of this point will greatly aid in mutual understanding between the Roman and non-Roman communions.

Even the teaching about apostolic succession needs clarification. Regularity and validity cannot be a question, laying on of hands alone. Apostolic succession is in the whole Church and not merely in the continuity of the line of bishops. The episcopate is not an individual gift individually transmitted, but received, exercised and transmitted in the whole Body of Christ, which always includes the faithful.

IV. The eucharist and mission

Eucharistic doctrine also needs restatement. The liturgical problem has greater dimensions than that of the language used, the use of forms other than the Roman rite. The place of the Holy Spirit who lives in the whole Body of Christ is as crucial as that of the participation of the laity. The mass is not an act of the bishop or priest alone. Each individual eucharist is an act of the whole Body of Christ.

The sacrament of the eucharist is more than the feeding of the members of the Body of Christ, a recalling of the Paschal mystery and a union of members with each other and with Christ. It is also the response to the Gospel, the offering of the Church, union with Christ, the living sacrifice of reasonable souls. The central act of the Church characterizes its life just as much as the Church's mission. Mission springs from the eucharistic life of the Church and is gathered up in the eucharist. The rhythm of the eucharist and the mission as its self-offering and self-outpouring, in union with Christ, constitutes the pulse of the life of the Church and the characteristic activity of the Holy Spirit in the Body of Christ.

It is to be hoped that the first chapter of the *Schema on the Liturgy* will not become definitive and final in the enunciation of the general principles of liturgical understanding and practice. Many of us in the Eastern churches would welcome this schema if it would go on to enunciate the core of a eucharistic theology which deals with more than just the liturgy of the eucharist.

fact, of a eucharistic theology which comprehends the whole of the theology of the Incarnation.

* * *

The attempt here has been merely to point out the areas where at least one Eastern Christian rejoices in the trends of the Council, and to express the hope that ultimately the Council would lay the foundation for a theology, which while retaining the element of mystery in Christ and the Church, would also in the long run be acceptable to all—Protestants, Catholics and Orthodox alike.

The Spirit of the Lord still speaks to responsive hearts, leading them into all truth. May we all be led by that Holy Spirit ! "Where the Spirit of the Lord is, there is freedom" "You shall know the truth and the truth shall make you free. Into that common freedom of all men united in Christ, lead us O Lord !

—————

THE FAITH & ORDER CONFERENCE AT MONTREAL

The Rev. Edward R. Hardy, Ph.D., Th.D., S.T.D.

**PROF. OF CHURCH HISTORY, BERKELEY DIVINITY
SCHOOL, NEW HAVEN, CONN.**

The Fourth World Conference on Faith and Order is now history, and one may begin to look at it in the context of the series of which it is a part.

Lausanne in 1927 and Edinburgh ten years later were largely devoted to what is now being called "comparative ecclesiology," the preliminary process of noting the points of agreement and disagreement in different Christian traditions. The Lund Conference of 1952 proposed for the future a different approach, from the centre outwards rather than from the circumference in; and in the ten years thereafter the study commissions on Christ and the Church, Tradition and Traditions, Worship, and Institutionalism tried to look at these important areas from the point of view of our common life in Christ.

The Montreal reports may be less neat and polished than some previous ones. But this apparent failure is in fact the sign of

real success. Montreal began the process of passing beyond comparative ecclesiology to the more profound task of working out common ecumenical theology.

In detail the more obviously successful sections were those whose discussions were closest to the material of the preparatory reports, Section II on Tradition and Section IV on Worship. The latter drew up for submission to the Central Committee of the World Council a suggested revision of the Lund rules for Communion at ecumenical gatherings, the main point of which is to bring into ecumenical conferences some services which have been rather on the edge. Besides a Communion service at which all can be invited to receive, they should also share in the liturgy of some Church which cannot extend such an invitation. And now that provision is made for those who are accustomed to frequent or daily Communion. The section included in its suggestions the proposal that the Eucharist should receive for the next ten years the detailed study which has been given to Baptism for the last ten.

Section I, on Christ and the Church, was largely controlled by the anxiety of some New Testament scholars to emphasize life in the Church as union with the suffering Christ, avoiding the suggestion of too easy a triumph.

Significant in this area was the public meeting on the Church in the New Testament at which Prof. Kasemann of Tübingen and Fr. Brown of St. Mary's Seminary, Baltimore, spoke. Each noted a common unity through divergent forms; their emphases were different, but the convergence notable. Section III on the Ministry could not get beyond general principles in the light of which specific problems could be discussed, and Section V was mainly involved in the expression of unity in the local congregation.

A common note in all sections was the stress on looking to the world as well as to the ecclesiastical sphere, and the insistence that divisions of race, class, or nationality are incompatible with our oneness in Christ.

The increased representation at the conference, which might have been expected to have made its work harder, actually assisted it. The presence of Russian and other east European Orthodox gave that group an increased solidity, which may be one reason why no separate Orthodox statement was found necessary; and the

Roman Catholic observers took a real part in the section discussions, thus completing the spectrum of the Christian world. It remains only to mention the conspicuous public occasions which proclaimed to the world, or at least to the city of Montreal, the importance of the very fact of the World Conference as well as of its work. The ecumenical rally which packed the auditorium of the (Roman Catholic) University of Montreal was a Protestant-Anglican-Orthodox-Roman devotional program highlighted by Cardinal Leger's address on our unity in Baptism and Eucharist; and the closing service in Christ Church Cathedral, for which the conference allowed itself after its labors one of the variegated processions dear to photographers, was suitably opened with a meditation by W. A. Visser't Hooft on the Peace of God, and dismissed with the blessing of the Primate of All Canada.

One ventures to look on Montreal as a real achievement, and even more as a significant beginning.

—L. C.

THE MEETING OF THE POPE AND THE ECUMENICAL PATRIARCH.

"If Pope John opened windows of the Catholic Church to the world, the new Pope opens doors." This comment of Lutheran Bishop Hanns Lilje of Hanover, Germany, summed up the world-wide impact of the visit of Pope Paul VI to the Holy Land where, for the first time in 500 years, a Pope and an Ecumenical Patriarch met and exchanged fraternal greetings.

(A temporary reconciliation between Eastern and Western Christians occurred in 1439 at the Council of Florence, which was attended by both Pope Eugenius IV and Patriarch Joasaph of Constantinople. The union was repudiated in 1472 by an Eastern Council.)

The first meeting of Pope Paul with Patriarch Athenagoras I, according to Religious News Service, came on January 5th after an arduous day-long trip to the scenes of Christ's boyhood and preaching and teaching missions in what is now Israel. They met at the Apostolic Delegation on the Mount of Olives and embraced and exchanged a symbolic kiss of peace.

After the meeting, Patriarch Athenagoras, who was housed at the Orthodox patriarchal residence after arriving in Jerusalem

from Istanbul via Rhodes, Greece, declared that "there are differences except theological ones between us."

Implying that the differences were often more a matter of words than of meaning, he said many of the phrases and words used in the theology of both East and West had "lost their meaning over the centuries."

Patriarch Athenagoras said that he hoped, as soon as possible, to send an Orthodox delegation to Rome to talk over problems. "From now on," he added, "we mean business."

The second meeting between the Pope and the Patriarch took place at the patriarchate residence on January 6th and resulted in a joint communique which voiced the hope that their historic encounter "may be a sign and prelude of things to come for the glory of God and the illumination of His people."

"This meeting," the communique said, "cannot be considered otherwise than as a fraternal gesture, inspired by the charity of Christ who left to His disciples the supreme commandment: loving one another, of forgiving offenses until seventy times seven, and of being united among themselves."

"The two pilgrims, with their eyes fixed on Christ, the Exemplar and Author, with the Father, of unity and peace, pray God that this meeting may be the sign and the prelude of things to come for the glory of God and the illumination of His faithful people. After so many centuries of silence, they have now come together in the desire of putting the Lord's will into effect in proclaiming the age-old truth of His Gospel entrusted to His Church".

At the first meeting, Pope Paul told the bearded Patriarch who stands more than six feet tall: 'Great is our emotion and profound our joy in this truly historic hour after centuries of silence ... Doubtless ... the roads which lead to union may be long and sown with difficulties, but these two paths converge toward one another and eventually reach the sources of the Gospel.'

Patriarch Athenagoras, who received the same cordial reception from King Hussein that the king extended to the Pope on his arrival in Amman was presented by the Pope with a precious solid gold chalice. To members of the Patriarch's party he gave

medallions commemorating, his pontificate. At the second meeting, the Patriarch presented the Pope with a gold chain carrying an icon worked in diamonds and rubies, and also a golden pectoral cross together with gifts for His Holiness' entourage.

While the Pope and Patriarch Athenagoras were engaged in their talk, about 200 newsmen and photographers pushed the guards aside and burst into the room

As the Pope and the Patriarch stated in amazement, the photographers stumbled over chairs, and climbed on them in an attempt to take pictures. It was only with some difficulty that Jordanian soldiers were able to oust the intruders.

After their meeting, the Pope and Patriarch emerged from the room to bless the crowds gathered outside. In a farewell gesture, the Pope embraced his host and told him how happy he had been to visit the patriarchate.

Pope Paul drove in procession to the Armenian Orthodox patriarchate in the Old City to pay a visit also to Patriarch Yegishe Derderian, who had called on the Pope earlier. The Pope was also visited previously by Greek Orthodox Patriarch Benedictos of Jerusalem.

A third — and unexpected — encounter between the Pope and Patriarch Athenagoras occurred when the latter led a group of Orthodox ecclesiastics to see the Pope off at the Amman airport.

Tumultous, friendly crowds greeting the Pope on his arrival in Jordan came close to making Paul VI's first day in the Holy Land his last on earth. After landing at Beirut, Lebanon, the papal party traveled by motor car to the Jordan, where the Pope dismounted and descended on foot to the river bank, already lined with thousands of persons. Standing on a narrow promontory, the Pope lifted his arms to bless, first the water and then the crowd. They responded. "El Baba, El Baba" ("The Pope, the Pope").

The Pope was to have made his way on foot through Damascus Gate into the Jordan-held Old City by a route lined with Persian carpets and palms and decorated with a portrait of the Pope and another of King Hussain. But the throng which had awaited his arrival since early morning could not be restrained from breaking through the security cordon and surrounding the papal car, after pushing through lines of Knights of Malta and Knights of the Holy Sepulcher and swarming around armored

jeeps filled with Bedouin troops. After having been trapped in his car for 15 minutes, the Pope finally emerged, pale but composed, only to have to be rushed toward the narrow gate by police, troops, and members of his entourage forced to act as bodyguards.

Throughout the wild scene, which saw the Pope pushed momentarily against the wall before escaping into the city, he sang hymns of welcome that were drowned out by the screams of the crowd, the shouts of the police and shattering of glass from broken windows.

Because of the uproar, a speech the Pope was to have made at the gate had to be omitted. The orderly line of dignitaries were to have been presented and to have accompanied the Pope to the Via Dolorosa were jostled and scattered.

The mob's effect was that the Pope was pushed along the route of the 12 Stations of the Cross on the Via Dolorosa and prevented from praying at each station as he had planned. The pontiff was also obliged to abandon his plan to carry a large cross in commemoration of Christ's journey to Calvary. The nightmare situation among the narrow streets persisted until the Pope finally reached the Church of the Holy Sepulchre, the final station.

At times the Pope had been so completely engulfed by the crowd that only his skull cap was visible. Repeatedly the Jordanian troops were forced to use their rifle butts to force the crowd back. At one point, the Pope slipped into the tiny chapel at the site of Golgotha, and remained there for 25 minutes while police struggled to clear a way for him. When he reached the Church of the Holy Sepulchre, he stumbled several times from the shoves of the crowd. Throughout the ordeal, the pontiff maintained a calm bearing, although the drawn and tense expression on his face betrayed his exhaustion.

Pope Paul offered the first Mass of his pilgrimage inside the great church which stands on the site of Christ's tomb. As the Mass progressed tears appeared in the Pope's eyes and his voice became hoarse with emotion.

During the service, another near disaster occurred as fire broke out high on a scaffolding erected for the restoration of the church. For several minutes tongues of flame licked out from the

connected cables supplying power for television lights and cameras. All electric lights were extinguished by the fire and the only illumination came from the ten candles on the altar. Finally a soldier using a stick pried the two cables apart and the fire went out. Ignoring the incident, the Pope concluded the Mass without interruption.

After the Mass, the Pope went to the Apostolic Delegation at the foot of the Mount of Olives, where he had his first real rest since his arrival at Amman six hours before, and which was his home while in Jerusalem. Here he had two historic and distinguished callers: Greek Orthodox Patriarch Benedictos of Jerusalem, and Armenian Patriarch Yegishe Derderian of Jerusalem. This was the first time in 500 years that a Roman Pontiff had met with patriarchs of the Eastern Church. The meeting was a prelude to the encounter to take place the next day between the Pope and Athenagoras I, described in earlier paragraphs.

Patriarch Benedictos, who spent 30 minutes with the Pope, was quoted by a spokesman as having told the pontiff that his pilgrimage was "for the good of all Churches" and that it was "a landmark in the history of the Holy land."

Proceeding from the Jordanian area to Israel, the Pope was greeted at Megiddo (biblical Armageddon) by the president of Israel and other government leaders, in the midst of much more orderly crowds. The party went on to Nazareth, the scene of our Lord's boyhood, and then to the Sea of Galilee, Capernaum, the Mount of Beatitudes, and Mount Tabor. Returning to the Israeli part of Jerusalem, the Pope visited the Church of the Dormition, traditional site of the assumption of the Blessed Virgin, and Mount Zion, where the Upper Room in which Christ celebrated the last supper is situated.

During the final hour of the party's stay in Israel, Cardinal Tisserant, papal secretary of state, missed the trip to the Upper Room in order to go to the nearby Chamber of Martyrs, dedicated to the memory of Jews killed by the Nazis in World War II. There he lighted six candles honoring the memory of the six million slain.

The historic first meeting with Patriarch Athenagoras came that evening, in the Old City of Jerusalem, which is under

Jordanian administration, and contains the scenes of the Via Dolorosa, the crucifixion, and the entombment. On the final morning of his stay, the Pope went to Bethlehem, also in Jordanian territory, where he culminated his three-day pilgrimage by celebrating Mass in the Church of the Nativity. At the end of the service, he issued an appeal for Christian unity and world peace.

"This is the historic hour," he said "in which the Church must live her profound and visible unity ... The Church's external apologetic and missionary force depends upon this internal unity ... We speak thus to Catholics who are already within the safety of the fold of Christ. But we cannot refrain from making a similar invitation to our Christian brothers who are not in perfect communion with us ... Today the will of Christ is pressing upon us and obliging us to do all that we can, with love and wisdom to bring to all Christians the supreme blessing and honor of a united Church."

Speaking of unity talks, the Pope said "we are ready to consider every reasonable possibility by which mutual understanding, respect, and charity may be fostered so as to smooth the way to a future — and, please God, not too distant future — meeting with our Christian brothers still separated from us. The door of the fold is open. We wait, all of us, with sincere hearts."

In his talk, Pope Paul also sounded a clarion call to world leaders to join in peace efforts to prevent a third world war which might lead to "incalculable results."

"At this time when I leave Bethlehem, this place of purity and calm, where was born 20 centuries ago He to Whom we pray as the Prince of Peace," he said. "we feel the great duty to renew to all chiefs of state and to those who carry the responsibility for the people our presiding appeal for world peace."

-L.C

HERE & THERE IN CHRISTENDOM

America—Peter Day, Editor of the *Living Church* for 28 years, is appointed as the Episcopal National Council's ecumenical officer.

Archbishop John of the Russian Orthodox Church of San Francisco has been made a metropolitan. He is 54.

Holland French of New York succeeds Norman S. Marshall as the National Commander of the Salvation Army.

A group of Negroes, announced in New York City, that they are creating an all-Negro political party to enter the national elections in 1914.

Harvard's Dean John U. Monro believes that the university's policy allowing women students visiting privileges in men's dormitories is leading the school, "closer and closer to outright scandal."

Dr. Kyle Haselden has been appointed as editor of the popular American Journal, *The Christian Century*.

Africa. In Burundi, East Africa, there are only 12 doctors for 2½ mill. people.

The Archbishop of Uganda the Most Rev. Leslie Brown, who has been attacked by extreme political elements, has taken steps to ensure that an African succeeds him as Bishop of Nairombe.

England — The Church of England Assembly gave overwhelming approval to a measure regularizing the use of Eucharistic vestments.

Prof. C. S. Lewis, the celebrated Christian writer died at his home in Oxford in his 65th birthday.

The Most Rev. James Virvos, Provost of the Greek Orthodox Cathedral in London, was presented with the Lambeth Cross by the Archbishop of Canterbury. Previous recipients have included the present Ecumenical Patriarch and Archbishop Germanos of Thyateira.

The Roman Catholic Bishop of Edinburgh has given his *imprimatur* to an agreed version of the Revised Standard Version.

One of two men hanged for murder of a Cornish farmer

was baptised and confirmed in prison by the Bishop of Bristol, Dr. Oliver Tomkins.

It has been announced that the standing committee of the S. P. G. and the general council of U. M. C. A. have given unanimous support to the merger of the two societies, which were founded in 1701 and in 1857.

Plans are made to establish "Britain's first religious daily newspaper." The name is *New Leader* and the price six pence.

The Church of England has opened a Church Enquiry Centre at Church House, Westminister. Enquiries having to do with doctrine are passed to a committee of 19 under the direction of the Bishop of London.

Frederick L. Coutts, Commander of Salvation Army Eastern Australia territory, has been elected the 8th man to head the international army since it was founded by William Booth in 1865.

Lady Nancy Bridge, wife of a British Admiral, has been installed as the first woman lay canon in the Church of England.

India. The Rt. Rev. John Sadiq, Bishop of Nagpur, has been appointed as one the nine regional officers of the Anglican Communion. He will be responsible for the Anglican diocese in India, Ceylon and East Pakistan.

Roman Catholic, Orthodox, Anglican and Protestant representatives joined Hindu leaders in Nagpur for a week of discussions paving the way for a Christian-Hindu dialogue.

Renuka Mukherji, Principal of the Woman's Christian College in Madras, was elected N. C. C. President.

The triennial session of the N. C. C. called on the churches to keep constant vigilance about the legislative and executive actions of the government that they may not adversely affect their freedom.

Japan. According to Tosei News Service the number of R. C. Churches in Japan increased from 493 in 1953 to 848 in 1962, a decade's gain of 72 per cent and an average increase of 35 churches a year. There are more than 5000 Protestants

churches and preaching centres, but they are divided among 80 to 90 sects.

An 18-member peace mission representing 12 of Japan's major religious groups plans on a six-week tour round the world.

Rome. Pope Paul VI sent some of the candles he received on Candlemas Day to Ecumenical Patriarch Athenagoras and other Orthodox officials he met during his Holy Land pilgrimage. He also sent some to the Churches which sent observers to the Council.

Singapore. Five times in the past six years selected groups of professors from Asian Seminaries have gathered in Singapore for a theological study institute. The last institute focussed attention on the field of church history. J. H. Nichols from Princeton and Bishop Stephen Neill from Hamburg were lecturers.

Spain. For the first time in Spanish legal history, the Supreme Court of Spain has ruled against the government and authorised the establishment of a Protestant church in Valencia.

News and Notes of the Malankara Church

H. H. Baselios Gheevargese, the Catholicos of the East and the head of the church, passed away in his 90th year.

H. H. the Patriarch of Antioch Mar Ignatios Yacob III is now on a visit to India to participate in the consecration of a successor to the Catholicos. H. H. has been received in New Delhi as a state guest and has also called on the President and Prime Minister.

The new Catholicos will be consecrated with great eclat on May 22nd.

The annual conference of the Orthodox Syrian Student Movement was held at Perinad, Ranni, near the Bethany Asram. The Chief Speaker was Fr. Earnest Jones of New Delhi.

The annual conference of the women students of the church was held at Pallom and of the Youth League at Pathichira.

An outstanding event in the recent history of the church was the visit of H. H. Vaskan, the Supreme Catholicos of the Armenian

Church, to Malankara. The visit has helped to strengthen the bond of the historic friendship between the two churches, The Ethiopian Ambassador to India made a courtesy call on the late Catholicos.

The 64th anniversary of the Syrian Congress was held at Mar Baselios Nagar in the premises of Matom St. John's High School on April 18, 19. The flag was hoisted by H. G. Mar Dionysios. There were three sessions. The anniversary proper was presided over by Dr. A. T. Markos, Law professor of the University of Kerala and the speakers were Sri Vayala Idicula M. L. A. and Sri K. C. Alexander. The Women's Conference was presided over by Mrs. Saramma Jacob and addressed by Mrs. Chachiamma Mathai and Miss. George. The Intercommunal Harmony Meeting was inaugurated by Sri R. Sanker, Chief Minister of the State, and presided over by Sri T. A. Thommen, Revenue-Law Minister of the State. The speakers were Smthi. R. Saraswathi Amma, M. L. A. and Messrs N. S. Krishna Pillay, M. L. A., Cherian Thomas M. Sc., and Khan Sahib. B. A.. B. L. The following office bearers were elected for next year. The Rev. Dr. C. T. Eapen, President, and Messrs P. K. Kurian, General Secretary, I. Samuel, Treasurer, and K. O. Mathew, Director of Humanitarian Work.



BOOK REVIEWS

The Orthodox Church. BY TIMOTHY WARE.
(Penguin Books, 6S)

Books on Eastern Churches are rare in English. When Eastern Churches are getting more wellknown in the West, especially after most of them have become members of the World Council, the appearance of this book is welcome. The moderate price of this book will make it easily accessible to an average reader.

The book has two parts. The first part deals with the history of the Church, which contains a good deal of theology as well. The second part deals with the faith and worship of the Church. As one who is a convert from the Western Church, he could compare the two systems in every aspect. He dwells at length on some of the neglected parts of the Eastern Church history i. e., 15th and the 16th centuries in Russia and 17th and 18th in Greece. He has packed in 350 pages an amazing amount of information. We have pleasure in recommending it to the public.

Monks and Monasteries of the Near East.

By Jules Leroy (Harrap, 25 S.)

For centuries the deserts of Egypt, Mesopotamia, Turkey, and Syria were honey combed with Christian monasteries. Now they have almost disappeared either by Moslem persecution or by the fall in the level of religious life. The few that remain are mere remnants of a past without anybody inside.

The book is a translation from original French by Peter Collin. The volume is useful as a study of antiquities. The author gives a reliable knowledge of the history of these ruins of whose religious value they are an excellent tribute. The photographs of people and places make them alive.

IN MEMORIUM

Rajkumari Amrit Kaur.

Was a faithful disciple of Mahatma Gandhi and had the privilege of being the first Health Minister of India. In this

capacity she had the opportunity to attend many world conferences on which she made a deep impression of her personality. There are only few Christian women who could get a leading part in the political life of this country, which Kajkumari could get by her training and talents. She was born in a royal family and had her education in England but never cared for a smooth and easy going life. She sacrificed all personal comforts to be a disciple of Mahatma Gandhi.

Over and above all these there is one thing for which Indian Christians should particularly remember her and that is the devotion with which she stuck to her Christian faith in the face of many strong counter influences. Let us thank God for her and may light eternal shine upon her.

Metropolitan Poladian.

It is with great regret that we heard of the sudden and accidental death of Archbishop Poladian of the Armenian Church. His education and the contact with the west had enabled the Armenian Church to make better use of the Ecumenical Movement. He was at the time of his death the distinguished head of the Ethiopian Theological Seminary in Addis Ababa. He also visited India some years back and made great many friends here. He also wrote many books. Particularly for the smaller, oriental churches his loss is a very serious one. He was a delegate to the New Delhi Assembly of the W C C. O! God have mercy upon him.



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